2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

177 Until 1914 the Kaingáng robbed and killed the Brazilian colonists, but now they live in peace. Under government instruction they have learned to till the soil. Both men and women have adopted the clothes of the whites and the men have cut their hair and discarded their typically male ornament, the lip plug. The young men use fire arms exclusively; one man about sixty uses only bow and arrow; the other men over forty alternate between bow and arrow and gun. Nowadays the Kaingáng attempt houses after the fashion of the poor white farmers of the region—mud walls, thatched roofs and dirt floors—but the Kaingáng often do not get beyond the roof, and even that leaks. Changes are also noticeable in ritual and social life. Some rituals have dropped out and the bloody feuds between the extended families are no longer carried on. Although polygyny is still practised polyandry has been given up.

In spite of change, however, many of the old ways of life are still followed and fundamental attitudes remain the same. The culture is far from dead. Because of their ferocity only the bugreiros—men hired by the colonists to kill the Indians—ever dared approach the Kaingáng before pacification. Since that time the government has steadily resisted all attempts to establish missions among them. Although there is a Catholic church about [997] five miles away from the reservation its effect on the Kaingáng has been practically nil.

123 I lived on the reservation from December 1932 to January 1934 and my house was in the center of the Kaingáng village.

Although the Kaingáng are now small farmers they still spend about half their time hunting. They are great week-enders. Every Friday some of them plunge into the jungle and turn up on Monday with a few quarters of tapir, deer or wild pig, or some birds. From time to time I joined them on these trips but with the exception of a five week expedition I made with them into the jungle my work was largely limited to wandering about the village, in and out of houses, sitting by fires and talking, working with paid informants, and, of course, treating their ailments.

114 Frae Mansueto Barcatta de Val Floriana has published a grammar[6] of the language of the Kaingáng of São Paulo but no systematic study of the language of any of the Kaingáng speaking tribes of Santa Catarina had appeared in print prior to my "A Kaingáng Text."[7]

● 191 Although today Kaingáng males between 20 and 30 years of age know some Portuguese there was only one whose Portuguese was good enough

[6] "Ensaio de Grammatica Kaingang," *Revista do Museu Paulista*, Volume X, São Paulo, 1918. Frae Mansueto's grammar suffers from an attempt to impose Indo-European grammatical categories on the Kaingáng language. His "Diccionario Kaingáng-Portuguez e Portuguez-Kaingáng," *Revista do Museu Paulista*, Volume XII, São Paulo, 1920, is excellent.

[7] *International Journal of American Linguistics*, Volume VIII, 1935, pp. 172-218.

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

for linguistic purposes. None of the women speak Portuguese. Most of the ethnological data was obtained in the native language, which I learned to speak.[a]

Whatever merits this book may have are due primarily to the training I received from my teachers Franz Boas and Ruth Benedict. The specific suggestions they have made regarding Kaingáng culture have often provided far-reaching insights into its nature. Dr. Margaret Mead's lectures on field methods and her criticism of my manuscript have been of great help in the formulation of my ideas about Kaingáng culture. To Mr. Hans J. Uldall, ace of phoneticians, go my thanks for the excellent preparation that helped make it possible for me to master quickly the peculiarities of the Kaingáng language. The criticisms of my wife, Zunia Henry, have been most valuable.

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[a] See Appendix IV.

[p. xviii is blank]